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timely appearance to reform and restore the human race, advancing its best interests, and training it to its high destination. We see, even now, the one Spirit hovering over that assembly which contains the confidence of the Catholics of Ireland; while the other gladly repairs to its *ancient abode*, awakening the mild, yet unsubmitting spirit of our fathers, which conquered the allurements of secular power, of lucre and ambition, and stood fast in the ministry of him "who subverted worldly wise and worldly strong by simply meek," and whose service is perfect freedom.

X.

To the Proprietors of the Belfast Magazine.

ON THE EDUCATION OF THE RICH.

YOU have heard much said, and many volumes have been written, about diffusing knowledge among the poor, but look around, and you may perceive, that education is as much wanted among the higher, as among the lower ranks of society. Every person at all conversant with the manners of society, knows, that where a virtuous gentry is found, there likewise is a virtuous commonality.

View the progress of corruption which often takes place, when the young and dissipated heir to a great estate fixes his residence, at his paternal mansion. At first all is hurry, all unsightly objects are to be removed, and with the dunghill is often removed the cottage, the humble inhabitants turned out to roam the world, friendless, vile outcasts, fit objects for corruption, and ready to retaliate upon society, either the real or the imaginary wrongs which they have suffered. The master of the noble mansion walks abroad, and a modest and virtuous girl attracts that

eye, accustomed in a metropolis to look only on fallen virtue, every art is now called into action to gratify an appetite accustomed to rove from object to object; and no sooner has he triumphed over the virtues of one, than she is abandoned and a new object presents itself to his insatiable desires. At his entertainments, while land and water are made to contribute, how many animals suffer the most torturing deaths, to render them palatable to a squeamish appetite; and

"When satiate hunger bids his brother
thirst,
Produce the bowl."

Obscene toasts and songs rouse the imagination, till vice with uncontrolled sway usurps the place of reason; now is the time when the ingenuous mind is caught, overpowered with the glare of vice, the mother may now weep over her son who inadvertently is a witness to these revels; by these examples he learns to look on vice, not with horror, but complacency. At another time we see this noble Lord of the creation, start from his bed, not to enjoy the beauties of the creation, not to diffuse comfort to the industrious, but to trample on the weak and defenceless, despising even death itself; he sees glory alone in pursuing with a parcel of ferocious animals a defenceless and timid hare. Such are the resources for the employment to the vacant minds of our country gentlemen. And, from these considerations, I am led to think, that unless the education of the higher orders is equally attended to with that of the lower, without they are inspired with a taste for innocent, and praiseworthy amusements, wherewith to employ themselves, the laudable exertions which we are now making for our country will be ineffectual; patriotism will

vanish, and Ireland must fall behind in the progress of improvement, and lose her place in the scale of nations. Let us not, however, despair nor cease our exertions, our country now calls upon us, and let Irishmen show to the world that the energy of character which leads them to be foremost in the field of battle, will appear equally conspicuous when they tread the paths of science. I conceive education to include the whole process by which a human being is formed, to be what he is, in habits, principles, and cultivation of every kind; a knowledge of languages forms but a small part of this. Languages should be considered only as the means of communicating our ideas, and as a thread to guide us into the recesses in which the knowledge of other men is concealed. Education is communicated by an intercourse with others, it is taught by example, by conversation, by the society in which we live, by our parents, by our friends, our servants, in the house, in the fields, in the stable, and very often in the dog-kennel. If you wish to form the man who is to be respected as a husband, a father, a friend, and a patriot, let the picture which you place before your child be the most perfect within your reach, and above all let your own example, and that of your friends be so marked as to produce a constant excitement to emulation; let your conversation be such as to show your respect for knowledge and virtue, for knowledge and virtue when generally diffused constitutes that spirit of liberty which will render practically free any form of government, temper liberty where it is, and create it where it is not.

"The world is in the wrong (says M. de Stael,) to fear superiority of soul; this superiority is very moral, for expansive comprehension renders us ve-

ry indulgent, and profound feeling inspires goodness of heart." A too general apathy prevails with regard to encouraging extensive seminaries for learning, and this I consider as an object worthy the attention of the whole people. We must ever have a reverence for those store-houses in which knowledge was preserved through the barbarous ages. While Europe was enveloped with thick clouds of ignorance, and superstition spread over all her direful influence, still was knowledge nurtured, still was the sacred spirit of philosophy preserved within the walls of the monasteries, from whence it emanated when men, tired of warfare, courted the blessings of peace, and, although accompanied with superstition, decorated with her relics, and encircled with her mind enslaving catalogue of miracles, still the benefit which mankind received was great, as knowledge spread abroad: the fascinating influence of the cowl and the relic became less, every century an hundred miracles sunk into oblivion, and superstition driven from her European throne to the most barbarous and uncivilized portions of the earth acts the pioneer to reason. Beneath her potent spells she binds the human mind, teaches man to think on subjects unconnected with mere animal existence, and prepares the human soul for future culture, literature and science enter the confines of the wilderness, select the chosen few, point to the temple of fame, and teach man the important truth that knowledge is power. But let us not at this period be so dazzled with the wisdom of our fathers, as to think no improvements can be made, let us not with a blind reverence for antiquity neglect to take advantage of the progress of knowledge, like the wild fruit tree, which by unceasing culture, by degrees displays its latent worth; so with a

certain portion of culture, the human mind expands only to a certain extent ; at first dazzled with the appearance of knowledge, men give themselves up to the first impressions on their minds, and generation after generation passes away before the full powers of reason are developed, and long is it before they begin to doubt the fallacy of the first opinions imprinted on their minds. First fix the opinion that it is sinful to doubt, and it requires a strength of mind, a power of reasoning, of which few are possessed, to break the chains which bind them to the most extraordinary doctrines either of religion, politics, or philosophy. A general diffusion of knowledge may be the means of bringing forward latent genius, and giving all an equal chance of treading those paths which lead to honour, and that elevation of character which distinguishes man from the brute. But this preparation of the soil, which might induce the tree of knowledge to spread its branches to the greatest extent, will never produce the desired effect, without seminaries where men of extensive learning are collected, the human mind never could arrive at that height which would produce a Newton, Locke, Haller, Linnæus, Humbolt, or Laplace. Without coming into contact with kindred minds illuminated with the vivid rays of knowledge ; without eliciting the sparks of knowledge from a variety of conductors, the cultivation of the mind must for ever be limited by narrow boundaries. I acknowledge that it is only a few who can attend, or have a desire for cultivating the higher branches of science, but it is the respect and the power which learning confers on its possessors that will induce others to aim at acquiring it ; the influence of a learned man is extended over the civilized

world, it is by means of astronomical knowledge that information is spread over the desert, and that man renders the roaring ocean subservient to his will. And as every branch of knowledge administers immediately or mediately to the wants of man, it is the duty of every friend to his country, while the education of the lower ranks is going on in Lancasterian and other schools, not to neglect encouraging the education of the rich ; I insist again their influence is great ; they should set examples of moral conduct, economy, and patriotism, and let them consider that men whose actions are guided by reflection, seldom commit as great errors as he who acts from the impulse of the moment. An opportunity now offers for carrying into execution the education of the higher ranks to an extent which may fulfil our most sanguine expectations, if the same energy is exerted for procuring talents and funds for the Belfast Academical Institution, as was conspicuous at its commencement. As I now conceive the plan ready to be carried into execution, I think it the duty of every one, to contribute whatever he thinks may be useful to the conductors, let them adopt what they think useful, and give the rest to the winds.

If in my plan I deviate in some degree from hitherto established forms, it is from a firm conviction, that the increase of knowledge will ever admit of improvement, and that institutions raised under the then all powerful influence of monastic prejudice, adopted many things which we should now carefully shun ; and as this institution rises into existence, unshackled by a charter which might bind it to perpetuate the errors of the beginning, should mistakes be committed, it is a highly pleasing thought, that it is

within the power of the hereafter conductors to correct them.

To render my scheme intelligible, I think it necessary to give a classification of knowledge. I will then mention such parts as I think come more immediately within the views of the institution, on first entering on the great business of a seminary of universal learning. X. has already presented you with so complete a scheme for an English and Classical education, that I would consider myself presumptuous in attempting to tread again in the same course.

In an arrangement of human knowledge I suppose four primary divisions.

1. Literature.
2. Natural Philosophy.
3. Political Economy.
4. Arts.

These again consist of various classes or subdivisions.

I. DIVISION, OR SCHOOL OF LITERATURE.

1st CLASS, PHILOLOGY,

Or a consideration of the nature, powers, and application of language for the expression of our ideas; this would embrace the Elements of Language, and Rhetoric.

2d CLASS, MORAL PHILOSOPHY, OR ETHICS.

This would embrace whatever related to Logic, Metaphysics, Theology, and Mythology.

3d CLASS, HISTORY.

This would embrace Civil and Ecclesiastical History, Chronology, Biography, and Antiquities, as far as they are connected with antient manners and customs.

II. DIVISION, OR SCHOOL OF NATURAL PHILOSOPHY.

1st CLASS, SCIENTIFIC. 1st SUBDIVISION EXPERIMENTAL.

Electricity, Galvanism, Magnetism, Acoustics, Hydraulics, Hydrostatics, Aerostatics.

2d SUB. MATHEMATICAL.

Geometry, Astronomy, Optics, Music, Arithmetic, and all the Practical Mathematics, I suppose, taught in this school.

2d CLASS, NATURAL HISTORY. 1st SUB. ZOOLOGY.

Comprehending the Arrangement and History of Animated Beings, knowledge of their internal structure or physiology, by anatomizing, and of remedies for their disorders, or Medicine.

2d SUB. BOTANY.

Comprising the knowledge of the arrangement and physiology of plants, from which should be derived the theory of their cultivation.

3d SUB. MINERALOGY.

Embracing the arrangement of material substances, a knowledge of their composition by means of heat and moisture, or Chemistry.

III. DIVISION, OR SCHOOL OF POLITICAL ECONOMY.

1st CLASS, LAW.

Embracing a view of the Laws of Nations, Civil and Commercial.

2d CLASS, STATISTICS.

This new word I consider as comprehending an inquiry into the natural and political power of nations.

3d CLASS, COMMERCE.

I conceive that this comprises a view of Commercial connections, and customs.

IV. DIVISION, OR SCHOOL OF ARTS.

1st CLASS, RURAL.

Agriculture, Horticulture, Husbandry.

2d CLASS, MECHANICAL.

Scientific principles of Carpentry, Machinery.

3d CLASS, MATHEMATICAL.

Surveying, Mensuration, Navigation, Gunnery, Fortification

4th CLASS, POLITE.

Architecture, Sculpture, Drawing, Painting, Music.

In this arrangement I have not inserted Belles Lettres, supposing that the subjects generally comprised under that title are embraced under the class of Philology and Polite Arts.

I think it a matter of little importance, whether a teacher is called a Master or a Professor, so that information is conveyed, for which reason I suppose that the head Master of the English school should be a man capable of lecturing on Rhetoric in the most extended sense, and that the head Master of the Classical school should be capable of supplying the place of the Lecturer on Humanity in the Scotch Colleges; the head Master of the Mathematical school should also fill the place of Professor of Mathematics. In his school should be taught Arithmetic, Algebra, Fluxions, Geometry, Practical Mathematics, principles of the Mechanical Arts, and the first or scientific branch of Natural Philosophy, the second division, or Moral Philosophy, would require one teacher; the third division, or Natural History, being taught by lecturing and examples; would require several teachers, as Zoology one, Physiology and Anatomy one, Medicine one, Botany one, who should also teach the Rural Arts; Chemistry one, who should also teach its application to the Arts.

As this seminary extended, the business of the head Masters encreasing, would naturally call for a division of labour, and Professors would then be necessary to lecture on Universal Grammar, Rhetoric, and the different departments of Moral Philosophy.

Considering also, that a knowledge of Drawing is useful to every person, and that no gentleman should be ignorant of the principles of Architecture, Sculpture, and Painting; the teaching these should certainly be considered as an essential part of education.

The third division, or school of Political Economy, may not be thought necessary, until all the other departments are brought into

BELFAST MAG. NO. LXII.

full action; it should, however, never be lost sight of, as every person must perceive the advantages which those possessed of this species of knowledge must have over the ignorant.

Even in this institution's most extended state, a Professor of History might be unnecessary; if, instead of occupying a great portion of time in reading history, several of the books made use of in teaching the languages were laid aside, as Juvenal, Ovid, Horace, &c., and their places filled with Tacitus, Livy, Xenophon, Polybius, &c. the head Masters occupying a portion of their time each day or week, or when any remarkable passage occurred in the course of reading, in tracing the moral and political connection of states, and pointing out for imitation those bright examples which the page of history presents. Little doubt could be entertained but young men would leave school with better moral principles, and fitter to fill with credit to themselves and advantage to their country the situations of gentlemen and legislators.

I have now endeavoured to produce arguments and a plan for enlarging the human mind; if they are the means of calling the attention of others to the same subject, and thereby finally contributing to the advantage of my country, my end is answered.

B.H.S.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,

IN looking over your Magazines for the last few months, which I had not an opportunity of seeing till lately, I find that your correspondent "L," in the one for April, seems to have as great an antipathy to Latin and Greek, as if he had been

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